

the full meaning of the term. This liberty is priceless. It should be held most sacred. Nothing should be allowed to threaten it in the most remote degree. When the individual conscience is strained or forced to any degree whatever just that soon cant or hypocrisy or both are born. In the coming conference let this idea of the rights of the individual be paramount. Let nothing be done to interfere with them in any matter or manner. Let no man's ingenuity devise any cunning plan to forestall it no matter how well this forestalling may be concealed. If we can not preserve this principle intact and inviolate, let us surrender our charters, disband our organization and join hands with Christian men and women of other denominations, saying we could not preserve what was given to us a decade and a half ago by devoted men whose voices unfortunately are not enough heard and heeded in our national and local councils. Whatever may be done or left undone at the coming conference, above all things, do not attempt to tamper with or forestall the rights of the individual conscience. Other mistakes might be righted and their effects overcome. *This would be fatal.*

Fair Play, Md.

WHAT WILL THE RECORD BE?

W. M. LYON

I mean the record of the General Conference of the Brethren for 1898. At this writing it appears that I will hardly be permitted to attend, which I regret exceedingly, nevertheless this does not lessen my interest in the work of the conference. I shall be present in spirit.

I say *work*. May the entire conference be characterized by *work—real work*. "My Father worketh hitherto and I work," says the Author of our faith and creed.

Too many conferences in the past have been signalized too much by resolving and theorizing; let future conventions be distinguished on account of their deep spirituality. "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem others better than themselves." Phil. 2:3. And just now it occurs to me that Eph. 4:12, 13 sets forth very clearly that which should constitute the real object and aim of all our conventions, viz.: "The perfecting of the saints, the work of the ministry, the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

This is a most wonderful statement. When we as a people realize more fully the spiritual significance of this language of the great apostle, then will we know more of God's power in our lives and others will be constrained to say, "We will go with you, for we know that God is with you; that is much better than saying, 'We have heard that God is with you.'" Then will we know more of what true pentecostal power means.

In *Gospel Messenger* page 437, a brother

Baker gives the following advice and instruction:

"We should have no sympathy with so-called 'progressives,' who lack all true elements of progress and simply pose as advocates of advanced ideas."

Brethren, it need not make us feel badly to be termed "*Progressive*," not at all, but let us be so zealous and active in the Lord's work, that no one will ever have the least reason to speak of us as simply *posing*; we have no time now to pose nor to repose.

I have reason to believe that the Brethren Conference of 1898 will be the most successful one ever yet held. I believe we are about to "*get down to business*." I have been a very close observer of the general workings of the church for about three years and during that time I have noticed that there has been a very commendable degree of advancement; true, it has been slow, yet sure. And now that the College debt has been entirely liquidated, may we not reasonably expect much greater progress in the near future? Best of all is the increased interest in general mission work, and may we not say, worldwide missions? Already we have a very nice little sum on hand for that purpose, and no doubt, the day is not far distant when foreign missions will be an established fact in the history of the Brethren church. Surely all this must mean progress. What other organization can show as much with a history of less than one score of years? Many have been the mistakes, and some very grievous ones, but let us profit by them and press with greater diligence into the great harvest field now opening before us.

Brethren, let us earnestly pray that there may be a mighty *overflow* of the Holy Spirit upon us all whether we shall be able to attend conference or not. Let those who remain at home pray for those who go that God may work in them "both to *will* and to *do* of His good pleasure." Phil. 2:13.

"The Lord direct your hearts into the love of God, and into the patient waiting for Christ." II Thess. 3:5.

THE GLORIOUS CHURCH. No. 1

J. C. MACKEY

In these days of conflict with a foreign enemy, as the news of victory flashes over the entire world, we realize, perhaps more than ever, to what a grand and glorious country we belong. We are not only gladdened by our successes, but we become justly proud that we are Americans. But we pause in the demonstrations of loyalty to our country to speak the glories of that divine institution, out of which, as "the perfection of beauty," God is shining; and which is described as "beautiful for situation," and "the joy of the whole earth."

Everything about the Church is glorious. Her august founder is the God of glory; her king and head is the glorious and mighty Lord; her people are all heirs of glory; her situation is the glorious and holy mountain; her whole history is a scene of glorious triumph—"glorious things are spoken of thee

O city of God;" while the ultimate destiny and the final reward of all the redeemed is "an eternal weight of glory." An attempt to realize the matchless beauty and surpassing magnificence of that institution which the Master describes as "fair as the moon, clear as the sun, and terrible as an army with banners," were as vain as that of the eagle when she tries to soar aloft and wing her way thro the vast ether to the bright constellations which bespangle the heavens. She may look from her rock encircled aerie, and view much of the surrounding scenery; or borne on her strong pinions, ascend higher and still higher, until she reaches almost empty space: but finally she is obliged to desist from her futile efforts to soar away into the boundlessness, and obtain even a glimpse of the untold wonders of the material universe. Equally vain is the endeavor of the human intellect to scan the exquisite beauty and magnificence of that object which the Christ purchased with his own blood, "that he might present it to himself a glorious CHURCH, not having spot or wrinkle or any such thing."

The individual who believes in the Lord Jesus Christ may take his position on the loftiest summit earth affords, and looking around and above see much of the glory of Christ's kingdom; he may learn sufficient to convince him that the Church is "the perfection of beauty;" or he may take the telescope of divine revelation, and with the eye of faith look beyond the shores of time to the unseen beauties of the better world, and contemplate this fair bride of Christ, coming down from God, prepared to meet her husband, "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;" and yet what are these views compared with the full fruition, when the redeemed of God, having washed their robes and made them white in the blood of the Lamb, shall stand upon the sea of glass, walk the pavements of gold in the new Jerusalem, bathe in oceans of glory, and bask in the meridian splendor of the Son of Righteousness! "The half has not been told."

It is only from the lofty Pisgahs of the heavenly Paradise, in the light of the glories of the great metropolis, the palace royal of the universe, that we shall have a full view of the magnificence and beauty of that city of which God has said, "Behold I will lay thy stones with fair colors, and thy foundations with sapphire, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones."

The glory of the Church, however, does not consist in the rank and opulence of her members, for God has more frequently chosen the poor of this world, rich in faith. And yet when the Almighty Father shall "glorify the house of his glory," "the sons of the strangers shall build her walls, and their kings shall minister unto her." "They shall come from afar and bring their silver and their gold with them." Nor does the Church's glory consist in external pomp and